

THE PACIFIC CHURCHMAN

Volume LV.

SAN FRANCISCO, JULY, 1920

Number 12



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BUSINESS MANAGER

Frederick H. Avery, 330 Sansome Street, San Francisco

July Kalendar and Lectionary

- 4.—Fifth Sunday after Trinity (Green).
A. M.—Gen. 24:1-60; Mark 12:13-34.
I Samuel 16; Acts 7:44-8:4.
P. M.—Proverbs 9; James 3.
- 11.—Sixth Sunday after Trinity (Green).
A. M.—Gen. 27:46-28 end; Matt. 5:1-16.
I Samuel 17:1-53; Acts 8:5-end.
P. M.—Proverbs 31:10-end; James 4.
- 18.—Seventh Sunday after Trinity (Green).
A. M.—Genesis 32; Matthew 5:17-end.
I Samuel 20; Acts 9:1-31.
P. M.—Ecclesiasties 2; James 5.
- 25.—St. James, Apostle (Red).
Eighth Sunday after Trinity.
A. M.—II Kings 1:1-16; Luke 9:46-end.
P. M.—Joshua 4:1-10; Luke 5:1-11.

To all Bishops of the Province of the Pacific, to all Clerical and Lay Deputies who have been elected by their Conventions or Convocations as delegates to Synod, notice is hereby given in accordance with the Ordinance governing the convening of Synod, that the President of the Synod has on the invitation of the Diocese of Olympia appointed Seattle as the place and September 29 to October 2 as the time when the Third Synod of the Province of the Pacific will meet.

(Signed) RT. REV. W. F. NICHOLS, D. D.,
President of the Synod.

By REV. ALFRED LOCKWOOD,
Clerk of Synod.

June 21, 1920.

The Deaconess Order and the Woman Question

A Sermon Preached at the Admission of Mary Louise Saunders to the Order of Deaconesses, St. Mark's Church, Berkeley, Cal., May 14, 1920, by Rt. Rev. Edward L. Parsons, D. D.

Gal. 3-28: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male nor female, for ye are all one in Christ Jesus."

Thus does St. Paul lay down the Christian principle of the equality of the sexes as of the races and conditions of men. In Christ and before God every human soul ranks every other human soul. In that transcendent relationship to God, all ordinary distinctions must be laid aside.

St. Paul did not himself see the outworking of this principle in society. He knew of the immediate and perfectly natural Christian democracy in which he lived, but he had no vision of society transformed thereby and slavery and autocracy slowly expelled. He himself had the fullest appreciation of the work of women in the church. He speaks of the works of Phoebe and Priscilla and the rest in the same spirit in which he speaks of that of the men, but with that fine sense of equality he does not apply the principle to the practice of the church. Women are not to speak in the churches. As Christ is the head of man, so the man is the head of the woman.

And through the centuries which have elapsed since St. Paul put in words what was implied in our Lord's teaching, that in Christ there is no bond or free, no male nor female, the church has accepted the principle but has been most hesitant in applying it. Only little by little the church and society together have been removing the limitations put upon women by custom; limitations which of course grew out of the perfectly obvious relations of the sexes in a primitive society which relied upon force. The changes which have slowly come about bringing the emancipation of women are simply the clumsy attempts of society to adjust itself to the inherent truth of things; to that reality which the church has preached in counting all human beings children of God.

In our time the adjustments have come rapidly; in the past decade, with amazing rapidity. On the one hand, women have been emancipated; they have now the vote, they have secured a legal equality, they have destroyed forever the notion that they can be treated as mere servants—to obey their highest duty. On the other hand, they have crowded into professions; they have made themselves the competitors of men in fields which men have regarded from time immemorial as their own.

The readjustment with its problems and discomforts has touched the church, which curiously but as so often, has lagged in the very matter for which it is responsible with its message of Christianity. All the churches have their problems. I presume that even conservative Rome hears murmurings and sometimes wonders how soon it must face the woman question. We have them in our own church. We have them in California. We are all of us thinking more or less about the readjustment. The question of women's voting, of women on vestries, of women as delegates to conventions and synods, of women on the chief boards and committees, of Houses of Churchwomen, all these questions are vital and most important. We can not dodge them. We can not hope to answer them by a conservatism which would leave things as they are. We must study them, think about them and try to solve them with God's light showing us the way.

Nor can we dodge the questions of the other kind, those which concern the vocation of women. In every line of work women have been asking professional standing. They have been admitted as lawyers, as doctors, as trained nurses, as professional welfare workers, and now what is the church going to do about them? Are we going to stay just as we are today? We have parish visitors and workers; we have a few social workers and a few trained educators; we have a few sisterhoods and a few deaconesses, and back of these professional or semi-professional workers we have a vast army of the women who give of their time and strength and devotion as volunteers. Questions crowd upon one: Are these volunteers always to be volunteers? Is there no normal way in which the church can absorb into its professional or full time service many of them? From young laymen of such spirit and devotion, the ministry is recruited. What about the young women? And what of these careers which now are open to them? What future is there for the social worker or the parish secretary? What is a sisterhood and why should anyone join it? What is a deaconess? Is she a woman deacon, or what?

And just as these questions seem to have occupied pretty much the entire field, along comes another, a formidable question, not very loudly heard as yet, but nevertheless heard and in the near future to be heard more frequently: Why, asks some one, should there not be women priests and, if people desire it and they are fitted for it, women bishops? Why not? "No bond nor free, no male nor female." In England the question has been presented at convocations and recently a careful report was made upon it by a committee of bishops and priests. In America it has so far been only a private question. There has been a little talk, a little

aspiration, but most of our public discussion has been concerned not with the professional, but with the voting and legislative side of the woman question.

But it is quite clear that we must ultimately face the matter. Votes for women could not be blocked by either neglect or opposition, and orders for women will follow the same history unless the opposition is based upon other grounds than mere conservatism. I make no prophecy as to the result, but the question must be faced and faced squarely.

May I therefore ask you today, when we are met for the purpose of admitting a graduate of our training school to the Order of Deaconesses, to consider with me some of the principles which ought to guide us as we approach the question and to see what help this Order of Deaconesses gives us in applying the principles.

And first of all we shall recognize gladly that St. Paul put before us Christ's doctrine when he proclaimed the elimination of the barriers which separate men and women. Such barriers do not exist in the sight of God. The wretched Yaqui Indian, a tortured serf on a rubber plantation in Yucatan, is as precious a soul in the sight of God as the American millionaire who thrives like a green bay tree on the produce of the Yaqui's toil—and so is his Indian wife and his poor little daughter. The college boy to whom the priesthood is open is no better than the college girl to whom it is not. There is no difference in that way at all, and consequently when it comes to what we may call self-determination, to the granting of opportunity to use to the utmost the powers which God has given her, to develop her life, to make it count most for God and society, we have no right to deny the woman. She must do her own thinking, she must be held to responsibility for herself.

But while we accept that principle, we next discover that, like equality in politics, it may be thought to mean what it does not—what does not square with the facts. To say that all men are created free and equal does not mean that a Mexican peon in Obregon's revolutionary army is as wise, as able, as clear-sighted, as trustworthy as Abraham Lincoln. He is not; and so to say that women are equal with men and are entitled to every opportunity for growth and service which men have, does not mean that the sexes can do equally well all kinds of things. That is what Bishop Nichols has been constantly telling us. Equality is not identity. No matter what our wishes may be, we know quite well that in normal society men will not be the housekeepers and women the workers away from home, any more than that men will bear the children. There is nothing so far as I know today to prevent women from becoming bank presidents and railroad executives and locomotive engineers and diggers of ditches. During the war and in times of stress, women have done many of the things which men do and done them well, but we are not really worried by that. We feel quite confident that we don't need laws to prevent women doing these things. They will not do them as a permanent and normal thing. We do not believe that they can do them as well as men can—on the whole—and we feel sure that things will slip back to normal in the end. On the other hand, if women can do things as well as men or better, we want them to do them. We want women for nurses. We want them for doctors. Very many parts of a doctor's work they can do better than men. All these things tend to stabilize themselves, to adjust themselves to the normal and natural, and that is what we want.

We do not need to be anxious, therefore, about final results. Our business is not to worry lest God's law may be disturbed or women may overstep some eternally established frontier. Our business is to help in the process of normal adjustment. We are in an experimental stage. We know that the church has throughout its history admitted only men to what we call technically Holy Orders. But we also know that women have through almost all of that history had a great part to play in the work of the church as a vocation. There were various orders of women in the ancient church. Notably among these, especially in the East, was the Order of Deaconesses. In Constantinople, deaconesses not only did what we ordinarily call the work of a deaconess, they assisted in the services and even at the Holy Communion. With the coming of the Middle Ages, the deaconess order died out. The rising enthusiasm for the ascetic and conventual life took its place. The convent life was a real vocation for women. Through that life they came to take a most influential place in medieval society. One remembers the great abbesses and their power as well as the saints at whose feet men sat to learn.

In the English-speaking world as well as in Germany and the other reformed communities, the reaction from monasticism took from women the one place in church work in which they could enter the service professionally, and it is only during the last half century that we have been trying to find our way back and give to women not, of course, a new monasticism, but a new professional field. But we have not gone very far and as I have already pointed out, the mind of the church is far from clear on the whole matter.

We have then, on the one hand, the fundamental right to equality of opportunity for service and on the other the normal diversity of gifts. We have on the one hand, the confidence that in the end the best thing for the church and world is the full use of the normal and natural gifts and on the other, a tradition which dif-

ferentiates between the function of the man and that of the woman. We have finally the certainty that changes must come or that we are in an experimental stage. It seems to follow that the line of experiment should be along the development to the fullest extent of those special activities in the life of the church which the women have naturally undertaken in the past.

We must open every opportunity along such ways. We must give women every chance for careers of the highest and noblest and most dignified service of Christ as a profession. When we have tried that to its full, then, and then only are we in a position to know whether it is the mind of Christ that all distinctions in character of service should be done away.

In other words, the question of whether women shall be priests and bishops is a question which does not become a practical issue until we have discovered that the fullest development of their powers and capacities naturally overflows into such service. Our task is not to debate that question but to open to them the opportunity which we all, men and women alike, not only know that they can fulfill, but which we want them to fulfill. It is the Order of Deaconesses which is the practical answer to this demand. Let me ask you to consider what the order is and what it may be.

First of all it is a commission from the whole church for service. The deaconess is not like a lay-reader, commissioned for a certain diocese for a limited period of time. The bishop in making her a deaconess represents the church and she is a deaconess wherever she goes. Her obedience is ultimately neither to an order, like a sisterhood, nor to a parish priest with whom she serves, but to the bishop and the church. That is now well recognized. The list of deaconesses in active service appears in the church annuals as does the clergy list. It will not be long, I think, before the benefits of the Pension Fund will be open to her. A commission has been appointed by General Convention to consider the various problems connected with the status of the order and out of that commission's work will undoubtedly come canons defining her preparation and the steps to her admission, more nearly as they are for the clergy. The Commission on the Revision of the Prayer Book has also prepared a service for admission which is to be presented to convention for inclusion in the Prayer Book. When that has been accomplished, only one more step remains, and that is to clear the mind of the church as to what is actually done by the laying on of hands. At the present time there is no certainty of thought. A deaconess does not know whether in the mind of the church she has received orders, or merely been blessed for her work. My own view is that without doubt she receives ordination. The ancient church in the East, I am sure, so regarded it.

The commission appointed by the Canterbury Convocation in England to study the matter has reported a recommendation that "The Church of England proceed without delay to the formal regularization of an Order of Deaconesses with sufficient definition of its functions and duties, and a proper rite of ordination, valid throughout our church." With that recommendation I most heartily concur, and trust that the church in America will not be behindhand in such a step. We must have more than the service in the Prayer Book. It must be clear that that service constitutes the deaconess a ministerial person in character like the priest or deacon, even if different in function.

The functions of the office are slowly being outlined. They are as various as the varying needs of the church and the varying capacities of the women. There is the pastoral function. No parish clergyman who stops to think can fail to realize how much pastoral work there is which a woman can do better than he can. In family life, with women and children, in sickness and in cases of need, the woman's thought and tenderness of touch, her mother instincts, her household sense, if I may use the term, are again and again the thing needed to show the love of Christ and make His church capable of doing His work.

There is educational work: Our teachers in school are ordinarily women; our Church School teachers are chiefly women. It is only normal that the church should be able to take advantage of the fine ability as teachers which women show. In social work, as in pastoral work, fields are open to women which men can not enter. The increasing secretarial work of dioceses and parishes almost requires that peculiar capacity which women seem to have for that kind of work. All these lines of work, many of which the clergy have ordinarily to try to do themselves, can be most efficiently done when shared with women. And the women who do the work should have the same assured standing in the church which the clergy enjoy. It will double their efficiency, and will greatly further the entire body of the church's work.

And then there is the prophetic gift: All the way from Deborah down the line, there have been women who have been preachers and speakers. We have found it out today, and today we are constantly calling on women to speak on one topic or another. We have not hesitated during such a movement as the Nation-wide Campaign to call on them to speak in the churches. Why then should we not authorize women who are trained and set apart for religious work to speak to us on the things they know? Why should we invite a woman to speak for five minutes on the Nation-wide Campaign which she never heard of a year ago, and not invite another woman who has been trained in religious education and

pastoral work, who knows the Bible and theology as well as a divinity school graduate, to speak to us on such topics? Or why, again, should he feel that a woman trained in the work should not read a Scripture lesson in church when any layman may do so? I ask these questions and leave you to answer them. Of course, I do not mean speaking which has not been authorized under direct permission of the church. Is there any reason why the church should not take such a step? Many ancient churches took it; why not the modern church?

And perhaps as a final suggestion in this outlining of the opportunities of the deaconess, I may remind you of the growing importance of women's work in the church, through guilds and societies of all kinds, and of what it may mean to it in parish and diocese and nation to have women who are related to it as the clergy are related to that of the men. One does not see just how it may all work out, but one does see a great increase in efficiency and co-ordination.

Thus, I have laid before you the present opportunities and so far as I can see them, the immediate future developments in this ancient office. Both are very great. Both mean much to the Church of Christ. Together, they constitute a compelling kind of summons to the young women of the church. Do they want opportunity for service? Here it is. Do they want a work which meets the modern need and yet carries with it the sense of adventure, of uncertainty—a work which is that of a pioneer? Here it is. Do they want a place where they can contribute directly to the solution of the woman question? Here it is; and yet a place where they can work with the commission of Christ's church as truly one of the ministers of Him in whom there is neither male nor female, as any man who serves. Here it is. The commission may be theirs if they are worthy of it.

Intercession Box

"It is not by paces but by prayers that
God is come at."—Bishop Andrews.

Think and Thank

1. For the interest and influence of the Summer Vacation Conference.
2. For the opening of a promising new field for St. Andrew's, Oakland.
3. For the fiftieth anniversary of Grace Church, Martinez, to be celebrated July 11, 1920.
4. For the good example of the late Mrs. Margaret A. Newlands, some time president of the Woman's Auxiliary.
5. For the successful benefit given for the Day Nursery of the Canon Kip Mission.
6. For the faithful work and rare literary influence of the ministry of the Rev. Henry Howitt, rounding out its fifty-fifth year on St. Peter's Day, June 29, 1920.

Ask in Faith, Nothing Wavering

1. For a blessing upon the Lambeth conference. (Use collect printed below.)
2. For the Synod of the Province of the Pacific, to meet in Seattle at the end of September.
3. For a blessing upon the nurses to be graduated from St. Luke's Hospital, San Francisco, in July.
4. For safe journeys for those from our province who attend the Lambeth conference.
5. For guidance in proposed formation of a Central Council for the Diocese of California.
6. For the ordering and settling of "peace and happiness, truth and justice, religion and piety" in the endeavors of our national presidential campaign.

Collect to Be Used for the Lambeth Conference

Almighty and everlasting God, Who hast promised, through Thy Son Jesus Christ, to be with Thy church to the end of the world; We beseech Thee to be with the bishops in the Lambeth conference soon to assemble in Thy name and presence. Strengthen them, O Lord, with the Holy Ghost, the Comforter; give them the spirit of wisdom and understanding, the spirit of counsel and ghostly strength; save them from error, ignorance, pride and prejudice, and guide them to perceive and know what things they ought to do, and give them grace and power faithfully to fulfill the same. Through Jesus Christ our Lord. Amen.

The Christians at Hsintian, in the district of Hankow, have decided that they want to worship in a building more worthy of their God than the little house which has hitherto done service for a church. Entirely on their own initiative they have had baked and brought to the mission compound 20,000 bricks, each one stamped with the Chinese characters for "Holy Catholic Church," together with 10,000 tiles and 100,000 cash worth of wood. (It takes about ten Chinese cash to equal one American cent.) Moreover, they have promised to give every brick and tile, whatever the number, for the new church, which they have named the Church of the Holy Cross.

Bishop Nichols' Thirtieth Anniversary

The principal event of the Summer Vacation Conference at Mills College, June 21-28 (a full account of which will be given in our next issue) was the commemoration of the thirtieth anniversary of his consecration on St. John Baptist Day, June 24, 1890, on Thursday, June 24. During the afternoon many friends other than those attending the conference arrived and at 6:30 about 160 sat down to dinner. At the close of the dinner short addresses were made by Mr. Fred T. Foster, representing the laymen and one of the prime movers in the preparation of the conference; by Mrs. Harry M. Sherman, president of the House of Churchwomen, speaking for the women of the diocese; and by Rev. Frank H. Church, secretary of convention and one of those who participated in the convention of 1890 which elected Bishop Nichols, speaking for the clergy of the diocese.

The guests then adjourned to Lisser Hall and opening devotions led by Bishop Parsons in the following prayer:

"Almighty and most merciful Father, from whom cometh every good and perfect gift, we give Thee praise and hearty thanks for all Thy mercies.

"For Thy goodness that hath created us; Thy bounty that hath sustained us; Thy fatherly discipline that hath corrected us; Thy patience that hath borne with us and Thy love that hath redeemed us. But especially do we thank Thee for the life and work of him whose consecration to the office of a bishop in Thy church we commemorate tonight. For his unflinching devotion, for his wisdom and clear vision, for his overflowing heart of love, for his strength of purpose and his unswerving faith, for his daily guidance of our weak and erring footsteps in the ways of godliness and prayer we thank Thee.

"Thou hast clothed him with salvation; Thou hast numbered him among the holy and humble men of heart; and we praise Thee for the blessing of his presence among us. Vouchsafe to us, we beseech Thee, yet many years of his service and leadership, and to him ever-increasing joy in the communion and fellowship of the mystical body of Thy Son, Christ, our Lord.

"Grant unto us all hearts of love to Thee and enable us to show our thankfulness for these thirty years of the Episcopate of Thy servant and for Thine other benefits by giving up ourselves to Thy service and walking before Thee in holiness and righteousness all our days. Through Jesus Christ, our Lord."

Bishop Parsons then introduced Rev. Mark Rifenbark, president of the Standing Committee of the Diocese of Sacramento, who represented Bishop Moreland now en route to the Lambeth Conference, who spoke for the members of the first daughter of the Diocese of California.

The following letter was read from Bishop Johnson of Los Angeles:

"Los Angeles, Cal., June 21, 1920.

"My Dear Bishop Parsons: I had hoped to be in San Francisco this week, but imperative engagements will make it impossible for me to be with you on the 24th. However, Dr. MacCormack, and no one could do it better than he, will represent the Diocese of Los Angeles at the banquet to be given in honor of Bishop Nichols on the occasion of the thirtieth anniversary of his consecration to the Episcopate. But I am sending this personal message which I am venturing to ask you to present to our friends on the occasion of the gathering.

"Several times lately I have spoken to the churchmen of this diocese of the ideal man to be chosen for the Episcopate. That he should be an earnest and devout man always appears to me to be the first requisite. That he should be a man of intellectual force, equipped with a deep and broad culture, surely is almost equally imperative, and that he should be a man of the world, knowing his own age and familiar with every phase of life certainly is very essential in the man who is to lead men; and as I have been visualizing my ideal in my mind I have turned instinctively to the Bishop of California, for he is one of the finest embodiments of it that I have ever known.

"Probably my acquaintance with Bishop Nichols extends over a far longer period of time than the acquaintance of any other person in the State of California. His father and mother were my parishioners in the early days of my priesthood, and I may say in passing that the policy of my later ministry has been largely affected by the influences that emanated from that household. I was a guest at his wedding and at the marriage feast, and from those days to the present time I have been permitted to think of the Bishop of California as my friend; and now, for nearly a quarter of a century we have counselled with each other in the closest intimacy as bishops upon this Pacific Coast, and each day throughout those long years have my respect and affection deepened and increased.

"I wish that I were with you to tell you of my heritage from him when I came to Los Angeles. During the preceding years he had done a wonderful work in the Southern Convocation, and when it became a diocese and it called me to serve it as its bishop I found everything ready to my hand. There was a great task before me, but there were no loose ends to tie up. They had been tied tight, and firmly tight, by the man whom we have to honor today. Los Angeles owes a great debt to Bishop Nichols. May the good God spare him with his piety, his culture and his ministry for

many years to come to California and to the whole province with which he is allied.

"With every good wish, believe me, sincerely yours,
"JOSEPH HORSFALL JOHNSON."

Dr. MacCormack, dean of the Los Angeles Cathedral, then spoke for the second daughter of the diocese and we regret that we are not able to give our readers the splendid tribute to which he gave eloquent utterance.

Bishop Sanford then spoke for the third daughter of the diocese, the district of San Joaquin, giving several reminiscences of the early years of Bishop Nichols' Episcopate.

After Bishop Parsons had spoken for the mother diocese, Bishop Nichols most feelingly expressed his appreciation of all that had been done and said to commemorate his anniversary and in his inimitable way and with a vigor and acumen which seems to increase rather than diminish as the years go on, gave voice to his conviction that we are entering upon an era of progressive piety and a broader vision of opportunity for advancement of the Kingdom of Christ under the leadership of his able coadjutor, Bishop Parsons.

Personals

The Rev. H. S. Hanson is supplying at St. John's Cathedral, Denver, Colorado.

The Rev. Walter H. Cambridge, rector of the Church of St. Matthew, San Mateo, takes his holiday in the East.

The Rt. Rev. F. W. Keator, bishop of Olympia, and the Rt. Rev. W. H. Moreland, bishop of Sacramento, will represent the province at the Lambeth conference.

The Venerable Archdeacon Emery, in a letter recently received, written on the steamer nearing Glasgow, tells of a pleasant voyage and plan to travel in Scotland before going to England.

The Very Rev. C. N. Lathrop, dean of All Saints Cathedral, Milwaukee, has been elected by the council executive secretary of the Department of Christian Social Service. The choice of Dean Lathrop for this position is an exceptionally happy one.

The Rev. W. R. H. Hodgkin, rector of St. Mark's, Berkeley, so-journed for the last three weeks of June at Lake Tahoe, taking services in the Chapel of the Transfiguration on Sundays. The Rev. B. D. Weigle is supplying St. Mark's in the rector's absence.

The Rev. Dr. D. Charles Gardner, chaplain of Stanford University, takes the services in Lake Tahoe Chapel the first three weeks of July and will be followed by the Rev. C. A. Mainwaring of St. John's, Petaluma, three weeks and the Rev. W. S. Short of the Church of the Incarnation, Santa Rosa, the last half of August.

Word has been received at the Church Missions House of the death in his eightieth year of the Rev. Alvxander Battiste, familiarly known as the "grand old man" of our Haiti mission. Mr. Battiste began his ministry in Haiti in 1874 as an assistant to Bishop Holly. A faithful and devoted minister of the gospel, his memory will be held in affectionate remembrance by the people among whom he spent his life.

The Rev. Hubert Cowley-Carroll has been elected port chaplain of the New York City Mission, for work among immigrants at Ellis Island and the docks. He has entered upon his duties and should be addressed at 38 Bleeker street, New York City. Since Mr. Cowley-Carroll's return from France he has been a State district secretary for Near East relief, with headquarters at Buffalo, N. Y., and has also been officiating under license of Bishop Brent until his departure for New York.

Alaska—On Trinity Sunday, May 30, at Holy Trinity Cathedral, Juneau, Alaska, by the Rt. Rev. P. T. Rowe, D. D., Bishop of Alaska, the Rev. Richard Cedric Jenkins, D. D., of Ketchikan, Alaska. The Very Rev. G. D. Christian, dean, and the Rev. H. P. Corser of Wrangell, examining chaplains, assisted in the service and in the laying on of hands. The Rev. Mr. Corser preached the sermon. The Rev. Dr. Jenkins was formerly a Congregationalist, having held pastorates in Wales and England and served as missionary in China and Mexico. He was ordered deacon by Bishop Rowe two years ago, and has been in charge of St. John's Church, Ketchikan, since that time.

The terrible news has reached the Church Missions House of the death of Mr. A. R. Hoare, at Point Hope, reported shot by a demented assistant. Mr. Hoare was one of the best known missionaries connected with Alaska, the one longest of all in service with the exception of Dr. John W. Chapman. There has perhaps been no one connected with the Alaska mission of a more self-sacrificing and self-denying temper than Augustus Reginald Hoare. Although of slight physique, and suffering for years from the results of repeated operations for abdominal complications following typhoid fever, he made remarkable journeys under every conceivable circumstance of exposure and fatigue with an indomitable spirit that rose superior to physical condition and carried him through exploits from which many a more robust man would have shrunk.

The Pacific Churchman extends greetings to the Rev. Henry Howitt, who celebrated the fifty-fifth anniversary of his ordination on St. Peter's Day, June 29. For over thirty years he has written Book Reviews for The Pacific Churchman, which far surpass most of similar contributions to other church papers. His sound churchmanship and acquaintance with literature render his criticisms most valuable and helpful.

The Rt. Rev. P. T. Rowe, bishop of Alaska for the past twenty-five years, made a brief stop in San Francisco enroute from his field to Seattle. His chief anxiety at present is the supplying of the place of the Rev. A. R. Hoare, who was killed at Point Hope, on the Arctic Coast. Other men and women workers are needed in his field.

On the Feast of the Conversion of Saint Paul an acolytes' guild was formally organized in Saint Michael's parish, Wuchang, modelled after the one at Wusih, where the newly-consecrated bishop of the Philippines was in charge. Eleven boys were received as charter members and others are waiting for admission. It is expected that the new society will increasingly make for decency and order and a spirit of reverence in the parish worship.

An interesting feature of the recent annual dinner of the Church Divinity School was the reading of the following message received by Bishop Nichols from seven of the alumni who are in fields in New York City and vicinity, a somewhat notable showing of a contribution of our Pacific Coast school to that far-off Atlantic church center with its access to so many more immediate training school sources: "Alumni meeting, Grace Church vestry, New York, send greetings to faculty and alumni and hearty congratulations to you upon thirtieth year of your consecration. Deyo, '95; St. Clair, '95; Macon, 1900; Baker, '04; Wheeler, '05; Cowley-Carroll, '05; Greenwood, '10."

Fifty-three years—lacking only two days—after he had been made missionary bishop of Utah, the venerable presiding bishop consecrated the Rev. Arthur Wheelock Moulton as its fifth bishop. Dr. Moulton has been for the past twenty years rector of Grace Church, Lawrence, Mass., and possesses in a high degree the qualities necessary for a successful administration of his difficult district. During the war Dr. Moulton served as a chaplain with the overseas forces. He was the recipient of an unusual honor from the people of Orleans—a diploma and medal for distinguished service and devotion to duty. The gift carries with it the rank of a colonel in the French army.

At the consecration of Bishop Mosher for the missionary district of the Philippines, eight bishops joined in the laying on of hands, representing the American, English, Canadian, Japanese and Chinese churches. The consecration took place in the Church of Our Saviour, Shanghai, known as "the cradle of the church in China." This church was built by the Chinese and is entirely self-supporting. A picture twenty-four inches long, on heavy paper, suitable for framing, showing the entire group at this consecration, is published as an insert in the June "Spirit of Missions." Copies of the magazine containing this picture may be had by sending ten cents to "The Spirit of Missions," 281 Fourth avenue, New York City.

At the junction of two main thoroughfares in Asheville, North Carolina, stands what is supposed to be the only wayside shrine on a highway in the United States. It is on the property of Saint Mary's Church, whose rector is the Rev. Charles Mercer Hall. Some years ago the rector expressed his opinion that a shrine such as was to be found on the highways of Europe might exert a good influence in the community. Two of his parishioners dedicated to this purpose a diamond ring, the treasured keepsake of a deceased daughter, and the shrine was erected. The cross is of the finest Tennessee cedar and the figure of Christ was carved by the Passion Players of Oberammergau in the Bavarian Alps. Recently some vandal tore the figure from the cross and so far no trace of it has been found. It is hard to understand the point of view of anyone who could find cause for offense in such a beautiful expression of devotion to the Saviour of mankind.

The Temporary Council

Rt. Rev. Edward L. Parsons, D. D.
Standing Committee....Very Rev. J. W. Gresham, 1219 Sacramento St., San Francisco.
Mr. J. P. Langhorne, Hobart Bldg., S. F.
Finance Committee.....Mr. Geo. B. Scott, 600 Stockton St., S. F.
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Board of Church Extension.....Rev. H. E. Montgomery, Menlo Park.
Mr. E. D. Beylard, San Mateo.
Board of Education.....Rev. H. H. Powell, 1051 Taylor St., S. F.
Mrs. C. E. Holmes, 1760 Pacific Ave., S. F.
Social Service.....Rev. G. B. H. Wright, 2242 Polk St., S. F.
Nation-Wide Campaign.....Rev. E. F. Gee, 5589 Taft Ave., Oakland.
Rev. C. P. Deems, 58 Clay St., S. F.
House of Churchwomen.....Mrs. H. M. Sherman, 2165 Jackson St., S. F.
Women's Auxiliary.....Mrs. A. L. McLeish, 1585 LeRoy, Berkeley.
Committee on Canons.....Mr. W. A. M. VonBokkelen, 2713 Telegraph Ave., Berkeley.
Treasurer Mr. F. M. Lee, 485 California St., S. F.

Diocese of California

All Souls' Church, Berkeley

Because in this issue there is to be a picture of our new organ, we have been asked to say a few words about All Souls' Church. You see we are really a church now and not a chapel, and we are proud of that word church for more reasons than one. Some of you, no doubt, think of a chapel as a small, semi-private institution, with a mere handful of people attending the services. Well, it was not so many years ago that that could be said about All Souls' for a lady who was in to see the other evening told us of how she started the first Sunday School and held it in a private house with some eight or ten pupils in attendance. But through the splendid work done by the rector of St. Mark's, the Rev. W. R. H. Hodgkin, who until last January was the vicar of All Souls', we really are a church, and for congregations and the attendance at all our organizations could surprise a good many churches which have a far more imposing edifice, and a more complete plant. It will perhaps give a better idea of the size of the work being done in this part of Berkeley if we give a few figures: Our average morning congregation is 160, and about two weeks ago it was 189, a few weeks before that there were 219 and there were no special reasons for the increase. We have more than doubled the Church School in the last few months, and now have 130 on the roll with an attendance of 120 during the school year. There are about thirty voices in the choir—men, women and boys. The guild is doing splendid work and has just retinted and furnished the guild room. The men's club has been running and meeting regularly every month for the past five years, and about thirty men come out to the meetings. There is a most enthusiastic Young People's Fellowship, and a hard-working Woman's Auxiliary; choir mothers who really take care of the choir; and an altar guild which really works. Since the first of the year a new pipe organ has been installed, a memorial credence table given, telephones have been arranged for, a new notice board donated, alterations made to accommodate the growing Church School, an oak vicar's stall is being given in memoriam, and also a handsome marble font in memoriam, is under way. The work of All Souls' is one of the most encouraging of which the writer knows in the diocese of California.

St. Augustine's Church, Oakland

This mission is manifesting every indication of growth and progress under the faithful ministrations of the Rev. D. R. Wallace, as may be seen by the fact that in February fourteen candidates were presented to Bishop Parsons for the apostolic rite of the laying on of hands, while others are waiting to be confirmed in the near future.

The priest and people are anticipating with expectation and joy the erection and completion of their new church. With the realization of their long-cherished hopes a great forward movement is expected. Entertainments to add to the building fund are being given. One such, "The Children's Crusade," recently presented before a large audience, proved to be a financial as well as artistic success.

St. Paul's Church, Oakland

On Monday evening, June 7, a service of admission to the Girls' Friendly Society was held, eight members and five associate members being received. Miss Radford of the Diocesan branch of the Girls' Friendly Society was present. These members organized St. Paul's branch three months ago and have fulfilled the required period of probation. They form the nucleus of a strong branch that will be of great benefit to the parish.

The Church School held graduating exercises on June 13, when a number of the children were advanced from the primary department to the Upper School. There will be a vacation of the Church School corresponding to that of the public schools.

The various organizations of the parish are planning to co-operate with the Vacation Conference at Mills College and take advantage of its opportunities.

St. Philip's Church, Oakland

On Sunday morning, June 6, a class of seven was presented to Bishop Parsons for confirmation. After the service, luncheon was served in the guild hall by the Women's Guild with the bishop and the confirmation class as guests of honor.

This, the second "Agape" enjoyed by the congregation, gave them the opportunity to become acquainted with their new bishop, while the short reports from the different organizations gave the bishop a chance to learn of the parish activities and to know the

parish workers. He gave the people of St. Philip's much praise for their past work and encouragement for the future.

A gratifying event in connection with this visitation of Bishop Parsons to St. Philip's was the dedication of beautiful Trinity-season altar and lectern hangings, given in memory of the former rector, the Rev. Mardon D. Wilson, by the Daughters of the King.

The rectory and the parish were made very happy by the advent of a new member—a little daughter having been born on Tuesday, June 15, to the Rev. and Mrs. Harold Kelley.

Church of the Advent, East Oakland

The celebration of the sixtieth anniversary of the Church of the Advent on Whitsunday was a very happy and satisfactory affair. The members of the parish greatly appreciated the kindness of the Right Reverend the Bishop of the Diocese in coming to rejoice with us on the occasion. He delivered an able and an appropriate sermon and celebrated the Holy Eucharist. The music of the two services was rendered by the choir of the church under the leadership of Mr. B. Walkers Bours. At the beginning of both services a solemn Te Deum was sung, the music of which was composed by Mr. Bours. At the evening service the Very Reverend Dean Gresham was the special preacher and the following clergymen participated in the service: The Rev. Alexander Allen of St. Paul's, Rev. J. L. Foster of St. John's, the Rev. F. A. Martyr of St. Clement's, the Rev. D. R. Wallace of St. Augustine's, the Rev. A. L. Mitchell of St. Andrew's, the Rev. H. H. Shires of Christ Church, Alameda; Dean Gee of St. Peter's and Dr. Jenvey of the Good Shepherd, Berkeley. Mr. Allen offered felicitations for Oakland; Mr. Shires for Alameda; Mr. Martyr for Berkeley, and Dr. Jenvey as having recently come from an eastern State. Altogether, therefore, the services were very gratifying and the rector of the parish and all his people are very grateful to their many friends for their congratulations and good wishes.

On Tuesday evening, May 25, a social reunion was held in the parish house, which a large number of parishioners and friends attended, our special guests being the Bishop Coadjutor and Mrs. Parsons and the Reverend and Mrs. Hamilton Lee, Mr. Lee having been rector of the parish forty years ago, he was pleased to relate some of his interesting experiences of those days; and Bishop Parsons, in offering congratulations, gave some helpful advice to both rector and people. The ladies of the parish, under the direction of Mrs. M. Craft, served refreshments and acted as a reception committee.

The early records show that the first services of our church were held in Clinton, which is now East Oakland, by the Rev. John Morgan in 1853. The Rev. Benjamin Ackerly, rector of St. John's, Oakland, began Sunday afternoon services here in 1858 and in 1860 he organized the parish of the Church of the Advent at an afternoon service at which twenty persons were present. This service was held in the residence of Mrs. Mannie, which is now known as No. 1008 Tenth avenue. Mrs. James B. Larue (the venerable mother-in-law of our senior warden) is the only surviving member of that congregation which gathered in the Mannie house. Soon after this services were held in the public school building. This continued until the church (which is now our parish house) was opened for worship. The new church was located on the corner of Fourteenth street and Seventeenth avenue and the lot was the gift of the late Mr. James B. Larue. During the Rev. Mr. Lee's rectorate the church was removed to its present location, the lot having been the gift of Mr. Charles Langley. The expense of removing, repainting, etc., was about \$1200. A little later two rooms were built for the use of the Sunday School. These are now used for a parlor and kitchen. The present church building was erected about 1887.

The Church of the Advent in early days had many good friends, men and women who loved it with every fibre of their souls and did much in their day to establish it on a firm foundation. The relatives of some of these are still blessedly helpful amongst us, amongst whom are the Valentines, the Goodfellows, Mrs. Isaac Jones, A. L. White and Joseph Stalder.

The leaders of the people in the early years of our parish life were most self-denying men and faithful in the discharge of their priestly and pastoral duties. Father Ackerly was naturally the most prominent person in church circles in Oakland and its surrounding villages in those days. From the meagre accounts we have of his ministry we learn that he was indefatigable in visiting and preaching. His labors were extensive, for he seems to have been the pastor and friend of all the people. His diary of June 25, 1858, records the fact that he walked to Brooklyn and visited Mrs. Mannie, Mrs. Patterson and Mrs. Walker. To walk from St. John's Church to the Church of the Advent, Brooklyn, was certainly no small task. He evidently did so frequently and in order to relieve him from his toils of such wearying journeys we are informed that his beloved parishioners presented him with a horse, which he immediately named "Brooklyn." From this we assume that the animal was the gift of his friends at the Church of the Advent. He had his encouragements but he also had his discouragements. His diary shows that he came over once to catechize the Sunday School children and that not one came. "They all deserted me," he wrote. He soon, however, won them back and had the joy of having a good Sunday School. He lamented having to omit a

service at Clinton once because of the death of a little child.

Dr. Ackerly resigned the rectorship of the parish in 1866. Regret was general that he was compelled to do so.

Of the other clergymen who were in charge of the parish, the Rev. Sydney Wilbur's pastorate continued for seven years and he was forced to resign because of ill-health caused by overwork. The vestry, in parting from him, bore testimony to his ability and zeal. The Rev. Hamilton Lee succeeded Mr. Wilbur. During his rectorship he gathered the people to the church in large numbers and was successful in raising large sums for material improvements. He resigned in 1887, having earned during his nine years of service the respect and good will and affection of the vestry and parishioners. Then came Doctor Lathrop, who had charge until 1895, when poor health compelled him to resign. The other rectors are of more recent date and will be kindly remembered. They include the Rev. V. Marshall Law, the Rev. William Carson Shaw, the Rev. Jerome F. Trivett, the Rev. William Harden Wheeler and the Rev. J. C. Jackson. The present rector, the Rev. Isaac Dawson, took charge of the parish in 1919.

The early records show that the music of the services was of a high order. It is recorded that a Mr. Wm. C. Howard voluntarily and at his own expense came from San Francisco on Sundays and festivals to take charge of the choir. In 1866 Mr. Howard went East and the vestry passed him a very appreciative vote of thanks for his services.

From all accounts we learn that clergymen and laymen and noble women have labored and contributed generously for God's work here. The following statistics quoted by the bishop in his sermon will give an idea of the wonderful work that has been accomplished and they only cover his thirty years' connection with the parish: Baptisms, 171 adults and 856 infants; confirmations, 766; marriages, 419; burials, 455. If these figures cover one-half our history it is safe to assume that they would be doubled if the data of our whole sixty years were available. Spiritual results, however, can not be tabulated. Who can tell of the sins that have been forgiven and the souls eternally saved in connection with the ministrations of the church here in sixty years? How many sorrowing souls have been comforted and holy aspirations fostered?

Doubtless multitudes will forever rejoice because of what has been accomplished in the past sixty years of the life of this parish. We who remain have great responsibilities and glorious privilege. Ours is a goodly heritage and we must continue the work handed down to us. Let all pray for the peace of Jerusalem and rejoice in the promise that they shall prosper who love the church.

—J. D.

St. Stephen's Church, San Francisco

The renovation of the parish house is one of the improvements for which we are very thankful. A year or so ago our Boy Scout troop suggested the papering and painting of the assembly hall on the lower floor. This was paid for by the boys, who were assisted by their mothers in the making of new curtains for the windows. The stage was moved and enlarged and a beginning was made on settings. Since this beginning, the Parish Aid Society—the old faithful organization which has been in existence as long as the parish—has undertaken the decoration of the other rooms. Vestry, halls, guild and choir rooms have all been successively repapered and tinted so that now the dear old building looks and smells like new. The few remaining portions will be finished during the coming year.

We have recently added to our staff two active lay-readers, Mr. Arthur Burlingame and Mr. Andrew G. Clarke. Mr. Burlingame, upon his return from service, became superintendent of the Church School and Mr. Clarke, who was with General Allenby in Palestine, is an experienced worker with boys, a lecturer and reader.

Three members of the parish, in addition to the rector, attended the conference of social agencies in Riverside. Our Mothers' Club has a fine representation in the Parent-Teacher Association through our president, Mrs. Layng. The parish has produced a number of social workers and is showing a commendable interest in the study of social problems.

Christ Church, Sausalito

The annual flower service was held on Sunday, May 30. The children of the Sunday School walked in procession to the church carrying their gift-bouquets, the product of the wonderful Marin gardens. The chancel steps were piled high with a wealth of bloom. The rector, the Rev. Dr. Buttrum, gave an appropriate address. The flowers were given to the sick and aged in the parish and to the patients in St. Luke's Hospital, San Francisco.

The intercessory prayer circle continues its weekly meetings. Wonderful testimonies to the healing power of the ever-present Christ have been given.

During the month of July the rector of Christ Church will exchange parishes and rectories with the Rev. W. T. Renison, rector of St. John's Church, Stockton.

Trinity Church, Menlo Park

One of the latest innovations in Menlo Park is the weekly movies in the parish house. Subscriptions were given to purchase two portable moving picture projectors, which are much appreciated by the towns people. The pictures are of the highest grade and mainly educational. The price of admission is so regulated as to cover expenses. The rector and two first-class assistants run the machines. The pictures have been shown in private houses to entertain the sick, who have been deeply appreciative of this thoughtful attention.

Two successful parish gatherings with viands to tempt the most exacting and in the nature of the barbecues have recently been held. The first was given in the rectory court, and the other at the home of Mr. and Mrs. DeLancy Lewis at Atherton. At the latter a tidy sum was netted for the Women's Auxiliary and the Guild.

The parish is getting much spiritual refreshment out of a series of song services which are held every Sunday immediately after evening prayer, when the members of the congregation are invited to select the hymns they desire to sing.

Bishop Parsons made a visitation to the parish on Trinity Sunday, when a class of five girls and four boys were presented by the rector for the sacred rite of confirmation.

The women of the church have been doing faithful work, as may be noticed by the large number of orders filled each week for plain sewing such as aprons, dresses, etc.

The Church School will hold its annual picnic on the beach at Half Moon bay in the near future. The grownups as well as the children are eagerly looking forward to the day.

The Prayer Circle, composed of a band of earnest and devout church members, meets regularly every Thursday at 10:30 a. m.

Calvary Church, Santa Cruz

A special parish meeting recently voted to purchase a Ford roadster for the use of the rector. Owing to the vast amount of ground which the rector of Calvary must cover in order to minister to the church people of the mountains the Board of Church Extension will assist in the upkeep of the machine. At the time of the meeting a sinking fund of \$182 was subscribed to care for this added expense.

The eighteen members of the Junior Auxiliary have made over six dozen aprons in the past three months. A sale was held on June 12 which netted the organization \$60 as a basis for its future missionary work.

The boy choir which leads the Church School music and has an average of ten singers every Sunday, has formed itself into the Triple C Club, a secret organization with initiation rites and everything.

The fifty-sixth anniversary of the laying of the corner-stone of the church building was held on St. Peter's Day, June 29, with special services in the church and a gathering of the members of the parish for an informal supper at the beach.

A class of fourteen was presented for confirmation to Bishop Parsons at the time of his visitation on June 13. It was a delightful and busy day as the Bishop visited two mission stations in addition to the services at Calvary.

Bishop Nichols will deliver the patriotic address before a union meeting of the religious forces of the city on the evening of July 4 at the Congregational Church. He will visit Calvary in the morning.

Ben Lomond Items

Sunday services are being held in the mission of St. Andrew's, Ben Lomond, at 4:30 p. m. each Sunday during July and August, conducted by the Rev. E. T. Brown, rector of Calvary, Santa Cruz. The church people who are planning to spend vacations in the Santa Cruz mountains are cordially invited to join the members of the mission at this hour of worship.

A delightful service was held in St. Andrew's on the evening of the second Sunday after Trinity at the time of the visitation of Bishop Parsons. A congregation of over sixty was present in the lovely little chapel. A class of two adults was presented for confirmation.

The mission is at present under the fostering care of Calvary, Santa Cruz. The enthusiasm of the members is evidenced by the accumulation in the treasury of nearly \$100 for painting and repairs. The general attendance at the week-day services during the winter has been over 100 per cent of the membership.

Church of Our Savior, Mill Valley

The people of the Church of Our Savior, Mill Valley, have truly caught the spirit of the Nation-Wide Campaign. The close of the first half of 1920 finds a thriving, enthusiastic parish. Church attendance has increased materially and the Sunday School numbers sixty-five in enrollment with an attendance of averaging about forty-eight.

St. Mary's Guild has suspended its regular meetings for a short time during the summer, but is planning a series of teas at the homes of the members during the vacation period.

An Altar Guild has been organized among a number of very earnest young ladies, most of whom were members of the recent confirmation class. This class of fourteen was presented to the bishop coadjutor on Sunday evening, June 27. The spirit of these young people is shown best by the fact that they have no intention of leaving the Sunday School upon the occasion of their confirmation, but, quite to the contrary, have set themselves to the task of increasing the size of the school to one hundred, after their return from the summer vacation.

One of the happiest events in the parish life was the reception and the special service given in recognition of the fifty-fifth anniversary of the ordination of the rector emeritus, the Reverend and deeply venerated Henry H. Howitt. The faithful ministry as well as lovely personality of this servant of the Lord has won the esteem of all who really know him. The present forward movement of his parish is simply the reflection of his constant and sincere effort and his straightforward teaching and preaching of solid Christianity. May God grant that he continue with us yet for many, many years.

—L. C. K.

Growth of Diocesan Finances in a Decade

We are accustomed to seeing the bank clearings in the daily press as recording the financial growth of the different cities in the State.

The figures shown below illustrate the increase in the "clearing house" of the diocese as evidenced by the deposits made by the treasurer of the diocese in the Crocker National Bank this year and ten years ago. The increase is 128 per cent.

Month—	1911	1920
January	\$ 3,723.12	\$4,245.43
February	740.82	4,683.05
March	5,104.18	8,209.40
April	6,082.52	23,508.24
May	6,954.43	11,053.10
Total	\$22,605.07	\$51,699.22

The representative to Congress from Alaska has introduced a bill numbered House Bill 13334, entitled "A bill to prohibit for the purpose of canning and export from Alaska fishing of salmon in the Yukon River, its tributaries and adjacent waters." Archdeacon Stuck and Bishop Rowe and others of our missionaries in Alaska are most anxious that church folk generally use what influence they may have with Congressmen and Senators to urge the early and favorable consideration of the bill. It has been referred to the Committee on Merchant Marine and Fisheries, the members of which are as follows: William S. Green, Massachusetts, chairman; George W. Edmonds, Pennsylvania; Frederick W. Rowe, New York; Frank D. Scott, Michigan; Wallace H. White, Jr., Maine; Frederick R. Lehlbach, New Jersey; Sherman E. Burroughs, New Hampshire; Charles F. Curry, California; Edwin D. Ricketts, Ohio; Carl R. Chindblom, Illinois; Frank Crowther, New York; Clifford E. Randall, Wisconsin; William N. Andrews, Maryland; Rufus Hardy, Texas; Edward W. Saunders, Virginia; Peter J. Dooling, New York; Ladislav Lazaro, Louisiana; David H. Kincheloe, Kentucky; William D. Bankhead, Maine; William C. Wright, Georgia. By sending letters to any members of the committee, especially to those from the writers' States, attention will be called to the bill and its consideration expedited. Letters to congressmen, as well as to members of the committee, will be of great help.

Further details can be had by addressing Archdeacon Stuck at 281 Fourth Avenue, New York City.

Formula Used in Conferring the Degree of Doctor of Divinity on Rev. David Charles Gardner at the Commencement Day Service, May 25, 1920

Summoned at this time for an honor from his Alma Mater is a member of its earliest class, who has done notable service in his ministry for eighteen years since he was selected by Mrs. Leland Stanford as the first chaplain of the Leland Stanford Junior University. In that large academic sphere he has happily pioneered and interpreted the ideals for its chaplaincy, fostered by its founders, as a priest, as a preacher, as a teacher of sacred studies, as a well-approved curator of the university pulpit in meeting its provisions for messages from many religious bodies and as a devoted pastor, in character and ministration winning the confidence and co-operation both of authorities and students. Though by its own law the university is barred from any decoration by honorary degrees his rare fidelity and fitness have been by it otherwise unmistakably betokened.

In due recognition of all which, and by virtue of the authority committed to me from the board of trustees of the Church Divinity School of the Pacific, I hereby grant and convey the degree of doctor of divinity to the Reverend David Charles Gardner.

May 25, 1920.

Meeting of the New York Alumni Association of the Church Divinity School of the Pacific

In accordance with the resolution passed by the Eastern Chapter of the Alumni Association of the Church Divinity School of the Pacific at its first meeting, May 21, 1918, the president, the Rev. Hubert Cowley-Carroll called the second meeting for the Tuesday after Whitsunday, May 25, in the vestry of Grace church, where we were the guests of the rector, the Rev. Dr. Slattery.

Seven of the nine alumni who live in the vicinity of New York were present. Their names are as follows: The Reverend Messrs. George Thomas Baker, Hubert Cowley-Carroll, Harmon C. St. Clair, George Nelson Deyo, Wilfrid L. Greenwood, Clifton Macon, William Hardin Wheeler.

The meeting was opened by a brief devotional exercise in which the special prayer appointed for our Divinity School was read.

The president then read the letter of greeting from Bishop Nichols in which he said that we were never far off to him except in his ability to get to us, and that he sent his warmest greetings to each one with renewed expression of his deep interest in each one, an interest which only deepens as the years go by.

A letter of regret from the Rev. James Clarke Robbins was read and greeting from the Rev. Britton D. Weigle, who has returned to California.

It was the desire of those present that mention be made in the minutes of the fact that the Rev. Professor Francis C. Murgotten served in the war in the Y. M. C. A. in Mesopotamia and that the Rev. Hubert Cowley-Carroll served overseas one year in the Y. M. C. A. and in the home camps for three months.

Before going out to dinner it was unanimously agreed that we telegraph our greetings to Bishop Nichols, the alumni and faculty, meeting at the same hour in San Francisco.

The president and secretary were re-elected for another year. Our next meeting will be held on June 23 at 11:15 a. m., when we shall meet for a brief service at the beautiful church of All Souls, where the Rev. Clifton Macon is rector.

The purpose of the meeting being accomplished, after a very sociable and enjoyable evening we adjourned.

WILFRID L. GREENWOOD, Secretary.

Notes from the Church Book Shop—Diocesan House

The manager will be absent from San Francisco July 3-22. Orders reaching the office before July 3 will receive attention at once; later orders, the last week in July.

Some changes in the first five courses in the Christian Nurture Series are the printing of the pictures on the leaflets, and while the cost of the leaflets will be larger than last year the cost per pupil will be less than with separate pictures and covers. The publishers promise early attention to Pacific Coast orders. Order blanks and the new prospectus will be sent to the clergy as soon as received.

Christian Healing Literature

Office Healing Mission, 1215 Sacramento Street

"The Healing Messenger," no charge.

"Suggestion for Intercessors," no charge.

"Prayer cards," no charge.

"The Healer," published monthly by Mr. J. M. Hickson, London, \$3 a year.

"The Healing of Christ and His Church," by J. M. Hickson, 50c.

"Prayers for the Sick," 2c; by mail two for 5c.

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Rev. C. S. Mook, St. Peter's Church, Carson City, Nevada

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 Vice-Presidents—Mrs. H. C. Campbell, Mrs. L. C. Lance, Mrs. Gail-
 lard Stoney, Mrs. H. C. Wyckoff.
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HENRY W. NELSON, Jr., Secretary.

The New Hymnal

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It is hereby certified that this edition of the Hymnal, having been compared with, and corrected by, the Standard Book, as the General Convention has directed, is permitted to be published accordingly.

On behalf of the Commission empowered to superintend the publication of the Hymnal.
CORTLANDT WHITEHEAD, Chairman.
MORRIS EARLE, Secretary.

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SOCIAL SERVICE

REV. GEORGE H. BURWELL WRIGHT, EDITOR,

Social Education Reprints

The two admirable articles which appeared in the April and May numbers on the subject of "Drug Addicts and How to Help Them" have been reprinted and may be obtained by application to the editor. This forms the first of a series of reprints which the commission expects to issue. It was through the good efforts of Miss T. Brookman, chairman of the Moral Welfare Committee, that Dr. Bridgman and Dr. Hassler wrote the articles and much credit is due her. In the August number we shall begin a series of articles leading up to the subject of a psychopathic hospital, one of the crying needs of the State. These will be reprinted.

Our Executive Secretary

The work of the commission will be greatly advanced through the recent election of the Rev. J. H. Oehlhoff as executive secretary. Though at present he will give only a third of his time to the work, he will be able to come into touch with many more parishes than heretofore have been reached by the commission. He will welcome opportunities to address men's clubs and other parish organizations interested in the social mission of the church. There are two phases of the work of a Social Service Commission. One is performed, of necessity, quietly and largely within the organization itself. "To investigate and consider all matters pertaining to the social welfare and improvement affecting people within the boundaries of the diocese; to report on the same, and make recommendations for the action of the convention." A resolution passed indifferently by a convention or hotly debated and passed by a scant majority does not express the mind of the church. The awakening of the social conscience of every individual must be our aim so that our resolutions may truly represent the diocese.

To accomplish this our second duty is laid down by the canon: "To organize and educate the people of the diocese with regard to local social conditions and needs." It is in carrying out this second requirement that our executive secretary will be most helpful. May we ask for him the co-operation of every rector and congregation?

The Department of Social Service

It is a cause of great satisfaction to us in California that the first secretary under the new organization should be our old friend the Rev. Charles Lathrop. Father Lathrop was for years an active member of our commission and after the death of the Rev. Cecil Marrack became the chairman. We congratulate the church on his appointment and we feel proud to have given him to the department.

El Retiro, the New School for Girls

At the last meeting of the commission it was our pleasure to have as our guest Mrs. McManus of the Social Service Department of the State Board of Health. She gave us an account of the new enterprise named above. As this exemplifies, so well the sort of institutional work that should be done, we are reprinting some extracts from a publication of the State board written by Dr. Miriam van Waters, the first superintendent.

One of the most interesting social experiments ever undertaken is El Retiro, the new school for girls, established in August, 1919, by the board of supervisors of Los Angeles county. The aim of the new school is to re-educate young girls who are wards of the juvenile court. It is perhaps the first instance in this country where a county institution has been devoted to preventive and constructive work in the field of moral hygiene. It is situated among the olive groves of the San Fernando valley, twenty-three miles from Los Angeles. There are ten acres of rich soil planted to olive trees and truck garden. There is abundant water from the irrigation aqueduct. Completely hidden away at the foot of the mountains by the soft foliage of the olives, El Retiro is yet only forty-five minutes from Broadway in Los Angeles by automobile stage. The school owns its own car.

The buildings are California bungalow style, shingled and stained. The main building has separate sleeping rooms for twelve girls and four officers, a school room, a room for manual arts, a clinic and dispensary and a very beautiful lobby or living room which is large enough to provide for the recreation of at least fifty persons. This building was designed for the pay patients of the sanatorium and it is a highly interesting commentary on the trend of modern social work to see these spotless rooms, with their individual baths, their toilets and lavatories, their snug little closets, their white enameled furniture, their great French screened windows, occupied now by young girls of the class usually known as "delinquent."

There is also a cottage where an instructor and ten girls may be housed in individual rooms. A well-equipped laundry is in a separate little building. Kitchen and dining room are in still another building with facilities for the serving of seventy-five persons. The utility man has a little house to himself. There are, in addition, twenty-two small cottages of the open-air sanatorium type, each capable of holding two girls. At present only four have been completed. The girls are delighted with these and all are occupied. They are furnished with lavatory, toilet, clothes closet, cots, a dresser and chair. The cottages are now used by the girls have no floors; one served as a cowshed, the rest as storage space for tools, feed, lumber, etc. It is hoped to finish them all next year. There is no vestige of a fence about the place.

The requirements for entrance are as follows: First, an earnest desire to make good; this must have been proven by an unbroken good conduct record at the detention home, and an expressed willingness to undergo a period of training; second, freedom from infectious disease; third, the candidate must be of normal or borderline mentality, that is to say, no diagnosis cases of feeble-mindedness are accepted; fourth, the girl's home situation must be one that prevents her from carrying out successfully her program of re-education there; the unfit home, the weak home, the broken home, the examples of this condition; finally, no girl is permitted to go to El Retiro who could be earning her living outside, unharmed.

Girls from fourteen to nineteen years of age are received. Each is a ward of the court, subject to its protection and guidance until she is twenty-one years of age, but there is no commitment to El Retiro. The order of the court reads: "_____ is permitted to go to El Retiro until further order;" neither is there any stated length of time. It is expected that each girl shall stay at least a year, and she may stay much longer.

It has been stated that the scientific work is done at Juvenile Hall. As a matter of fact, the El Retiro girls are carefully studied by experts before they are sent; their physical and mental condition is exactly known, their vocational abilities indicated, so that so far as possible a homogeneous group is secured, capable of intensive re-educational work. This is one of the policies that make El Retiro a unique experiment. Although freedom from infectious disease is demanded, many girls have previously been inmates of the venereal hospital of the detention home; some are also receiving treatment for tuberculosis; some have serious nervous defects, and many are in an anemic, impoverished and neurasthenic condition. For these the open-air life, healthful work and play are the great essentials. No moral reconstruction can be undertaken until it is first rooted in social hygiene.

El Retiro is not now a complete training school. Its chief aim is to establish by modern, intensive methods self-respect, self-government and sturdiness of purpose in its young students. We do not wish to shelter them until they are twenty-one, but to build up sufficient moral muscle for their protection in the world outside. First comes personal hygiene, baths, walks, exercises, and then cleanliness and more cleanliness until the girl is as dainty as her room and as fresh as the mountain air. Then self-expression is cultivated; student body meetings, departmental conferences, council meetings develop her sense of citizenship. A special program of work, study and play is made for her and she is assigned to one of the more advanced girls to train. Each girl is thus a teacher, and a pupil. She is learning one type of work and teaching another. The hours allotted to her for school are equivalent to a full school day.

The girls do the entire work of the school—cooking, dining room work, housekeeping, gardening, dairying, horticulture, olive culture and preserving, laundry, sewing, weaving, basketry, library work, running the commissary, painting, dressmaking, millinery, etc. Girls who are ready to assume responsibility are paid for their labor and are on the payroll of Los Angeles county. Such girls are called "heads of departments" and have assistants to help them. Girl inspectors go the rounds every morning and make reports as to the order and accomplishment in the departments. Each girl is a citizen in an important industrial community. She keeps the record of her own progress.

Finally, having accumulated a bank account (there are twenty such bank accounts now, ranging from \$2 to \$58) and a wardrobe, and having learned the routine of daily baths, daily work, study and play, the young student settles definitely on a plan for her future. She is then to be trained intensively for a few months in some skill or occupation; for example, two girls are studying library work, two flower and bulb culture, one salad-making for commercial purposes. When the time comes to send her forth she will have the tools to make her way, the field worker will find the opportunity and will closely supervise the girl on the job. There will be a very definite structure between the institution and the community, and the girl will not be left to jump the chasm as best she may.

After a girl has been in residence one month her name is presented to the student body and she is voted upon. If the girls feel that she can make good she is eligible for initiation if not she is sent back to the detention home. A ceremony is held, during which the girls who have been elected officers impersonate, in a simple pageant form, the virtues which the school strives to inculcate. The new girl takes vows of allegiance, and swears never by word or deed to bring dishonor to El Retiro. She is given the

shield pin of the association and is duly declared a member. Now she may vote, hold office, enjoy privileges, work on the payroll, go to the movies once a month and speak her mind plainly.

The officers of the student body are elected by the members—president, vice-president, secretary, historian. The superintendent is the chaplain and the assistant superintendent is the treasurer. All the officers together with one or two chosen girls, form the student council, which makes all the rules of the school, and decides all questions of discipline. The girl officers carry all the keys of the institution.

The theory underlying this experiment is full of responsibility of a like-minded industrial community for the acts of all its members. It has succeeded thus far in surprising even its warm advocates by the efficient common sense of its government. It is not always easy for omniscient adults to keep their hands off when they see youth smashing traditions of discipline but for the courage of those who believe in democracy let it be said that after nine years of training adolescents I had not before seen so speedy a method of transforming a lazy, arrogant, determined young person into useful, co-operative citizenship.

The spirit of co-operation is stressed. Community service, the use of the local banks and stores, attendance of the local churches, membership in local organizations is encouraged. Some of our girls are about to enter the high school of the community. Contact with the normal, healthful, rural community life of the beautiful San Fernando valley is one of the strong aims of our program. In the most real sense we are the child of the socialized spirit of California, and we shall not live apart.

We have indicated that there are no administrative expenses connected with El Retiro. The girls buy and make their own clothing and there are many gifts from the parent-teachers' associations and others. The cost per day, per girl, including salaries, food, supplies, heat and light, is less than \$1.40.

In time the school will be largely self-supporting. It should be entirely so within three years.

So much of our social endeavor is the ceaseless stemming of a tide, so vast, so monstrous that only the stoutest hearts can work with courage or with hope. A generous vision is needed. Particularly has childhood suffered by our parsimony. From wayward youths we have taken away freedom and all that makes life livable to the adolescent. We have denied those splendid affirmations of the spirit that under happier conditions have meant life to the race. Here, under the olive trees of El Retiro, we have commenced an experiment of restoration; we are trying to restore the girl, under unusually favorable conditions, her health, her self-respect, and her faith—her faith in the integrity of human life. This is the supreme task of the social hygiene of the future.

American Church Building Fund Commission

At the May meeting of the trustees of the American Church Building Fund Commission appropriate resolutions were adopted on the death of the Rev. Walton W. Battershall, D. D., one of its oldest trustees.

Announcement was made of the following amounts appropriated for new work: Loans, \$53,600; grants, \$1000, and gifts, \$19,225. These figures bring the total recommendations for approximately five months of the current year to \$97,600 in loans, \$2000 in grants and \$24,975 in gifts, a large increase over figures covering the same period in 1919.

Notification was also made that practically the entire amount of the funds available for parochial building loans (\$489,000), was being used by the church, and that within a short time a waiting list would have to be established for applications for loans. This condition coupled with the fact that the commission is each year appropriating in gifts its entire income less overhead expenses, led to the appointment of a committee to consider the necessity of an increase of the permanent fund in order that the commission might advance to a still larger measure of usefulness to the church.

An Unprecedented Opportunity

Probably few people realize that there are forty thousand white Americans in the Canal Zone who are in either a civil or military capacity connected with the administration, which is centered in Ancon and Balboa. Our place of worship in Ancon has been a little frame chapel, which, however, is most beautifully situated on the grounds of the great Government hospital. Through the newly-consecrated Bishop of Panama, the Governor of the Zone has offered us the lot on which St. Luke's stands, together with the adjoining lot, provided we put up permanent buildings in harmony with those the Government has erected. No frame construction is allowed in the Zone. The council, at its meeting on May 10, authorized Bishop Morris to accept this offer in the confidence that there are many who will be glad to contribute toward the erection of a church which is going to assure for all time an adequate place of worship for the garrison and the civil employees of the Government in the Zone.

The Convalescent Fund, a Worthy Charity

Under the auspices of the House of Churchwomen a most worthy enterprise in the Fund for Convalescents has been serving a useful and helpful purpose. The last annual report shows that the committee in charge has been able to extend assistance to an increased number of working women and girls.

It is most important that the committee should receive the necessary financial support to carry on this work. Such assistance is now given by an annual membership fee of \$1 in addition to donations which come in from time to time. The committee is anxious to increase the number of memberships as well as to interest all who, by generous contributions, can relieve the present anxiety.

The Pacific Churchman takes this opportunity to urge upon its readers the need of a widespread co-operation with the committee. The membership fee may be sent to Miss Grace Osborne, treasurer, 1275 California street, or to Miss Helen Dixon, 915 Fulton street.

We append as worthy of the consideration of our readers the letter of our chaplain to the San Francisco institutions, who therein sets forth the object of this splendid charity.

My Dear Miss Dixon: In my experience of more than eight years as chaplain to the San Francisco public institutions, I have come to realize that no object is more worthy of the earnest consideration of those desirous of the betterment of social conditions than the creation of a fund for convalescent self-supporting working girls. The period of convalescence for those who have had treatment in the San Francisco Hospital is a very critical time in their experience; no longer needing hospital care, required to leave the institution to make room for others, yet still unfit for work, and so unable properly to maintain themselves, to undertake work too soon after illness may mean a long period of invalidism if not permanent incapacity. The few weeks additional rest that such a fund would enable many worthy persons to take would help restore them to better health and again to self-support.

Your recent tea given for the increase of the fund was a gratifying success and by a large attendance testified to the new and wide interest felt in the subject. It is the bishop's hope that for this good cause a constituency all of its own may be founded and that generous donations to it may be forthcoming.

Faithfully yours, WILLIAM M. BOURS.

Christian love, if universal, would react for your own good. For when everyone is thinking of self then there is just one individual that is looking out for your interest; but should universal love prevail there would be millions thinking, planning, acting for your welfare. What a force that would be for uplift, for good! And as the individual heart is enlarged by the mere exercise of love for the many, by an all-inclusiveness, so is its power increased by that exercise. It was this power that "turned the world upside down" in the first centuries, and if Christian love were made the rule of action in the church and world today, all our wrongs would be righted, all ills healed, hell would be vanquished and heaven established on earth.—F. W. M.

The regular meeting of the Department of Missions and Church Extension was held at the Church Missions House, New York, April 14. In spite of the railroad strike, nine members besides the officers were present, including Bishop Perry from Rhode Island, Bishop Murray from Maryland and the Rev. Dr. Freeman from Minneapolis.

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Religious Education

BY

REV. R. M. TRELEASE

IV.

There is a story told of a certain preacher who was asked to give the baccalaureate sermon at the graduation of a number of Normal School students. At the end of the sermon he addressed the students personally, and during this address they stood. The preacher started by asking each one of them to tell him what she was going to teach, and he received a great many different answers. Some said mathematics, others history, still others English, and so they named all the subjects that are taught in our schools from the first grade to the last. "I am very disappointed," said the preacher, "I thought at least one of you would give me the answer I wanted. I hoped one of you would say you were going to teach children."

Last time we closed with this idea, and this time we are opening with it, because I can not impress upon you too strongly the need of always keeping in mind the central idea brought out in the Christian Nurture Series. We can not nurture the Bible or church history, in this sense of the word, but we can nurture children. Jesus put the little child in the center; let us follow His example.

Some people tell us that Course III, the one that we are going to discuss this time, is so much like Course I that it is not necessary to use it, but those who say this have missed the point. It is perfectly true that the lesson material is very similar, but the development is entirely different.

In I and II we teach God's attitude to the child, and aim to show in all the stories that God is their Father and loves them with an infinite love. But in III the aim is to show the other side of the law of compensation, the part the child must play in return for the love of God. Just as in our baptismal service God does something for us, so we in turn promise to do something for God. Now in Course III the aim is to bring the child to a realization of the response he must make: God is his Father; God loves him; love is not complete unless he trusts the one who loves him; therefore, he must "trust in God," and that is the title and the aim of III. If the teacher keeps this aim always before her she will welcome the repetition of the stories of I, because she can give them a fuller meaning. Children need a great deal of repetition and few of our senior pupils know the Bible stories so well but what they can stand to hear them again, and have a new teaching placed upon them.

The course is written for children in the first grade of the public school, or six years of age. Some children are very backward for their age, and it is usually better to follow school grading rather than age.

The teacher uses a teacher's manual for the preparation of her lessons, and she should also have access to the "suggested books" listed on page 56 of the manual.

The pupils have weekly leaflets on which the story and the memory work is reprinted. These little ones are not expected to prepare anything except possibly the memory work. The story is given out after the teacher has told it, that they may have mother read it to them at home. There are also covers to be colored for these leaflets, and pictures may be secured either separately or attached to the leaflet.

The stories come from the Old and New Testaments, and also from the Lives of the Saints.

The memory work consists in teaching the Lord's Prayer, Creed, hymns, texts, church seasons, and the catechism is begun. Under the head of Church Loyalty is taught something about the Christian year, worship, and a little about the church furniture. The devotional side is taken care of by many talks on prayer, and a number of prayers and hymns are taught.

Christian service is taught by showing the children how they may give of themselves in helpful loving service for others, and they are given opportunity through the year to express their generosity.

There are three main divisions in the course—entitled "God the Father," "God, the Son" and "God, the Holy Spirit." The stress is laid on the teaching of "God, the Father" from Trinity to Thanksgiving. God is first shown creating all things, and here we have an opportunity once again to show the child that back of all is God. Without Him was not anything made that was made. Without Him the breath of life could not be. Your home, father, mother, love, happiness, joy were all created by God. Then, too,

God protects us, and His protecting care is brought out by stories of Elijah and the ravens, St. Peter and the angels, Daniel in the lions' den. These men were protected because they trusted in "God, the Father, who hath made me and all the world." They are taught through the lesson of God speaking to Samuel that God speaks to people, not only in the Bible days, but now, if we listen for His voice. Conscience is the medium through which God speaks to us, an conscience never fails us if we keep it bright and clean. God caring is shown by the story of Joseph, and all his troubles, and how God brought him safely through all, because he trusted in God. All this emphasizes the first part of the creed, "I believe in God, the Father Almighty, maker of heaven and earth," which is now taught as memory work.

After Thanksgiving we begin to prepare for the coming of Jesus, and emphasis is laid on "God, the Son." Stories with regard to the preparation for the birth of Jesus are told, and the people who were blessed: Zacharias and Elizabeth, Mary, the shepherds, and others, were people who trusted in God. Then, there are a great number of stories from the life of Christ, which all tend in the same general direction. Care should be taken in teaching the story of Jesus to bring out the fact that He was a real baby, a real boy, a real son to His mother. Jesus had to grow just as any other babe has to grow; Jesus had to be educated just as any other boy is educated; and do not warp the story of Jesus in the temple by telling them that Jesus was teaching the doctors. St. Luke says He was "both hearing them and asking them questions." He did this because He was vitally interested in their discussion, just as any boy might be interested in some particular thing, and want to know all about it. The next article of the creed naturally fits here and is taught sentence by sentence until the part to do with the Holy Spirit is reached.

The last part of the course gives, in a very brief way, some six lessons, the beginnings of church history, the birthday of the church, St. Peter, St. John, St. Paul, and St. Francis are the characters around which this brief history is formed. St. Peter was enabled to heal the lame because he trusted in God. St. John was given courage to preach the gospel no matter what the penalty might be, for the same reason. Shipwreck or any other misfortune did not hinder St. Paul from contributing his work because God was with him giving him strength. St. Francis only regained his health and strength when he promised to do what God wanted him to do, and ever afterwards he was one of the noblest characters that ever lived. It is through the power of the Holy Spirit that these men came to trust in God, and are happy. So the last part of the creed falls in exactly with these stories and teachings.

There are some very helpful "parent's letters" with this course, and these letters form the home department of the Christian Nurture Series. They are not meant to lay a task upon the parents, but rather to help parents in the difficult task of teaching their children about God, and thus co-operating with the Church School. The letters are sent once each month, filled out by the teacher, and tell parents what is being taught their children. On them are helpful little prayers and hymns, and suggestions which give parents ideas of how to spend profitable hours with their children, instead of constantly being at a loss to know what to do with them.

The course may be used interchangeably with I and II, but the best work is done when all the courses are used, and the aim changed each year.

Church School Rally Service

At 4:00 o'clock on the afternoon of Whitsunday a rally service was held at Grace Cathedral under the auspices of the newly-organized Church School Association of San Francisco.

The procession of scholars and teachers formed at the chapel and with each school led by its banner-bearer, marched to the cathedral to the martial strains of "The Church's One Foundation." A committee reverently seated the young people in the section reserved for them.

The service was taken by Canon Hayes, the lesson read by Mr. Warren W. Rommel, president of the association, and the sermon was preached by the Rev. Charles P. Deems, who, in terms which the youngest child could grasp and by quaint illustrations, stressed the doctrine which the Festival of Whitsunday teaches.

The attendance of scholars and teachers was a most encouraging feature of this service; and yet, because of the lack of time thoroughly organize the parents of the scholars and thus secure their co-operation in bringing every pupil out, the great majority of the children failed to attend. But as the initial rally, it was generally conceded that the number present was indeed gratifying to the officers and members of the association.

It is intended to hold an autumn rally in October. For this service ample time will be given to secure a full attendance and it is expected, if the weather is favorable, that the capacity of the church in which it is to be held will be severely taxed. To this end let the best spirit of co-operation prevail in all our Church Schools.

Twenty-seventh Annual Convocation of the District of Spokane, Wash., May 18 to 20

The outstanding feature of the convocation held at All Saints Cathedral, Spokane, was the organization of a Bishop's Council, which is planned to meet the third Tuesday of each month, and is composed of the following members: Bishop Page, chairman of the council and of all department committees; the Very Rev. W. C. Hicks, D. D., dean of All Saints, Spokane; the Very Rev. Gilbert W. Laidlaw of Pullman, the Very Rev. F. J. Maynard of Yakima, the Very Rev. George W. Severance of Oroville, the Rev. H. I. Oberholtzer of Ellensburg, the Revs. Leonard L. Smith and James A. Palmer of Spokane. Dean Hicks will be the vice-chairman of the Christian Social Service, and the Rev. H. I. Oberholtzer vice-chairman of the Committee of Religious Education. The bishop and council as a whole will also form the Department of Missions. The lay members are Mr. W. D. Vincent, vice-chairman of the council and of the Pension Fund Committee; Mr. W. H. Farnham, vice-chairman of the Finance Committee; Mr. Stoddard King, vice-chairman of the Publicity Committee; Mr. E. H. Knight, Mr. W. L. Stirling, Mr. Harry E. Hamilton, Mr. George S. Brooks, Mr. John King. The Rev. John George Larsen, rector of Epiphany Church, Hillyard, Wash., is the secretary of the whole organization. His address is 502 Sheridan street, Hillyard.

Bishop Page, at the outset of the convocation, voiced his pleasure in the fact that it was the best attended and most representative gathering of the clergy, delegates and churchpeople for many years past. Reports from all the organizations were most encouraging. Each morning the clergy met for Holy Communion, at which most helpful talks were given by the bishop, after which all gathered around the breakfast table at the Parsons Hotel, and thus the social life was strengthened, and views exchanged. The Women's Auxiliary held their services on the last day at St. Peter's Church, Spokane, the sermon being by the Rev. Herman Riddle Page of Okanogan. The G. F. S. held an interesting service, pageant and reception at Holy Trinity, Spokane, Wednesday evening. Convocation "Journal" will be issued from Colfax, by the Rev. H. H. Mitchell, secretary of the district.

Alaska

Bishop Rowe visited Holy Trinity Cathedral, Juneau, on May 23, (Whitsunday) and confirmed four young persons. Two others had to leave before that date. In the evening the bishop visited St. Luke's Church, Douglas, and confirmed three persons—one adult and two young girls. One young man being unable to be present, the bishop again visited Douglas the following Sunday for this special confirmation. In the morning of this Sunday (Trinity Sunday, May 30), the bishop ordained the Rev. R. C. Jenkins of Ketchikan to the priesthood. The Rev. Mr. Jenkins was formerly a Congregationalist, and was ordered deacon by the bishop at Ketchikan two years ago. On Monday the bishop gave the Memorial Day address at Douglas.

Nevada Summer Conference, Lakeside Park, August 2-9, 1920

Church people of the Coast will be interested in learning that the church in Nevada is preparing to hold its second summer school session at Lake Tahoe. Last year a very successful conference was held. Many were in attendance from Nevada and also from California points. The mornings are to be devoted to lectures and conferences and the afternoons and evenings to recreation and camp-fire stunts, etc. The course this year will be of value and interest to Sunday School teachers and church people in general. Reduced rates have been obtained by those who have the conference in charge.

To help our native clergy in the districts of Tokyo and Kyoto, Japan to meet the constantly-increasing cost of living, a small increase was made to add to the salaries of the Japanese clergy, catechists and Japanese women in these two districts. An appropriation of \$5000 was made from the Undesignated Legacy Fund of 1917 to provide for the erection of a residence in Yakayama for the use of our missionary there, the Rev. J. H. Lloyd. This appropriation was made provided a return is made to this fund from the proceeds of the sale of St. Barnabas' Hospital in Osaka. This hospital will undoubtedly be relocated at some other point in the District of Kyoto, the new location being left to the judgment of the Bishop and his advisers in the field. The Bishop of Anking was authorized to lease the part of our property in Wuhu which is not now necessary for missionary purposes and to use the income to provide interest on a loan with which to purchase other property more suitable for our work and to protect us from undesirable neighbors.

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BOOK REVIEWS

"THE CHURCH AND THE SACRAMENTAL SYSTEM"—Francis J. Hall, D. D., Professor of Dogmatic Theology, General Theological Seminary, New York. Macmillans, \$2.

In these days of feverish haste, of scrambling methods of dealing with great problems, hazardous guesses at plausible solutions, rather than imitating the slow painstaking of past generations, it is unspeakably refreshing—this example of a present-day scholar reviving in this summing up of Anglican doctrine, the laborious years and long patience that wrought out those monuments of elaborate theology which are the most precious heritage of the Anglo-Catholic fellowship. This is the eighth in a series of ten volumes, each complete in itself. The remaining two the author hopes will be published at intervals of eighteen months; the whole being designed to constitute a connected treatment of the wide range of Catholic doctrine. The introductory volume appeared in 1908; the next year, "Authority, Ecclesiastical and Biblical;" next "The Being and Authority of God" (1909); "The Trinity" (1910); "The Creation and Man" (1912); then, after three years' interval, "The Incarnation," and after another three years, in 1918, "The Passion and Exaltation of Christ," and now "The Church and the Sacramental System." Thus, throughout these long years Dr. Hall has, with infinite toil and devotion, endeavored with well-balanced effort, with unhesitating doggedness, pressed on to the goal he had set before himself, making use of every aid afforded by modern research; keen to note the workings and results of contemporary criticism as they bore on his great design, yet never carried away by any issue that had not a very intimate relation to his purpose. This volume deals with the temporal world and the mission of the Holy Spirit, the Church and its Ministry, the doctrine of grace and justification and the sacramental system at large. "The Theology of the Several Sacraments" is to be dealt with in the next volume; then the tenth and last volume—"Eschatology."

It would be a work of supererogation to attempt any judicial estimate of this wonderful monument Dr. Hall has so ably conceived and executed with the skill of a master workman and the fascination of one who is well able to bring out of his treasures things new and old, investing them with a solid interest, the product of sound learning clarified by a lucidity of exposition clothed in a style that bears the student along, not with effortless quiescence, but with a kindling of the faculties that does not allow of contentment till arrived at a firm grasp of the truths and the principles involved.

Each volume is a complete whole, so far as the subject can be self-contained, but the searcher after truth anxious for clear insight and a right judgment in all things, will not be satisfied with fragmentary dislocations, but will assuredly seek to traverse the whole field even though it may seem so serious an undertaking in these hasty days. But if the work before him seems long and almost interminable, his reward will go along with him, till in the end effort will be crowned with the refreshing of a peace only born of well-attempted and well done work.

"THE WOMEN WHO CAME IN THE MAYFLOWER"—Annie A. Marble. Pilgrim Press, \$1.50.

The story of the Pilgrim Fathers of the "Mayflower" lives in the minds of myth-loving, non-inquiring people as that of a valiant-for-truth band, who ventured into the unknown to escape the intolerance that cramped their liberty of worship and find the freedom denied them in their own land. But like many other fair and fragrant myths, this also has been dissolved by the ruthless researches of historical investigators, and now we realize that what they did want was a pure theocracy, with themselves as the interpreters and administrators. It is really farcical to call them apostles of toleration and martyrs in its cause. As a recent critic remarks, "What they wanted was freedom, and above all, freedom not to tolerate." No one was allowed to think in the little Zion of their creation in the wilderness. The women took an active part in all that related to the community life, and this little book is a pleasant enough record of the urgencies of rough settlement struggles, of the fears and precautions that shadowed their days. It was a strenuous struggle to the bare life, leavened, no doubt, by a complacency of conviction that they were also struggling for freedom to worship God as they willed to worship Him. But men and women alike were strongly determined that everybody else should worship God in their precise way and in no other.

—H. H.

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